1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

câma'g. As Mrs. Redbird put it when asked for the word for spirit, "The only way to express 'spirit' is that it comes in dreams." The word gwĭstama'tc, "one who has power," i.e., one who has dreamed, seems based on the same stem. The core of the concept seems to be that what we are here calling spirit and dream were shadowy doubles of the same thing, namely, the experience with spirits in dreams. Asked to explain how the spirits entered into dreams, Kutox gave a halting explanation. "Here is my shadow. Now the Owl somewhere sends his spirit to meet others. We call that hucamai'ĭg. If I am asleep here, there is my shadow. If the spirits wanted to talk to me, they would take me out, that is, that part of me something like my shadow." The word hucamai'ĭg was then rendered "shadows meeting each other," but it is palpably based on câma'g, "dream," not on matkwĭca', "shadow" (of a man, animal, or object), "reflection" (as in water). At another time he said that "a dreamer's shadow (matkwĭca') has the experience with the spirit birds, not his soul (wipai')." This is unsatisfactory: it is at once too vague and too much objectified. The difficulty seems to be that the Maricopa were not interested in sharply crystallizing the concept. So far as I can see it sums up in this fashion: what we are here calling a spirit has no existence or at least never manifests itself except in dreams: the dream is not as we would say a phantasy based on a particular physiological state, but is a state in which some spiritual quality of the dreamer goes out to meet the spirit: in other words, it is the dream experience which is at once the dream and the spirit.

The same concept and stem appeared in the words lucky, câma'sâxωth (lit. "dream good"), and unlucky, câma'mŭk. These were explained as derived from the quality of one's dreams, which in turn depended on the time of night one dreamed. "To be lucky is to dream good. In the early evening one has bad dreams," and again "before dawn, when the spirit birds are fighting and eating each other, what with all their bloodstains, if one dreams of this he will get sick." Lucky dreams came in the middle of the night (see p. 248). On the other hand, some expressions for having power were based on another stem: